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THE DESCRIPTION

And Cure of the

KENTISH

And all other

Agues:

Plainly Diſcovering what it is, from Whence it comes; with the Reaſons of thoſe Particular Symptomes that do uſually attend the ſame.

And humbly Shewing (In a meaſure) the Authors Judgment, why ſo many are not Cured; with advice in Relation thereunto; Whether it be *Quotidian*, *Tertian* or *Quartan*, *Simple*, *Duble* or *Triple*.

With ſeveral other Obſervations and Inſtructions, tending to the Good welfare of Mankind.

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By *Nicholas Sudell*, Licentiate in *Phiſick*, and Student in Chimiſtry. Before the Fire, Living in *Mark*-Lane, *London*. But now in the City of *Rocheſter* in the County of *Kent*.

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To the Courteous Reader.

Friend,

Providence having diſpoſed of me from fifteen years of age, to this day, in the way of Phyſick. Beſides my particular Inſtructions from others; I can ſafely ſay, I have laboured night and day, and that for ſome years together to Attain to the right Underſtanding thereof; that ſo according as the Will of God might be, I might do nothing therein; but that which might be ſerviceable, by Gods bleſſing to my Neighbours, and a good Conſcience to my ſelf, and could if need were, give ſuch an account thereof, as I doubt not but would be ſatisfactory to all, and every Enbiaſed Perſon or Perſons; but what hath allready been done by me, (and that in a Publick way) in that particular may ſuffice, always remembring: Arbor ex fructibus cognoſcitur.

Some there are, whoſe Intereſts Tranſports them beyond their Reaſon; That would like cunning men, caſt a miſt before the Eyes of others, and darkning my Reputation by falſe Reports and evil Surmiſings, which I wonder not much at, becauſe, Impies voluptas eſt alienam famam lædere, *Theſe I pitty, and Attribute it more to the want of charity, then ſound knowledge, there own or there friends Intereſt, then ſafe and ſober Intelligence; whilſt I as the Fox: The more I am Curſed by envious Men; the better I ſpeed, through the bleſſing of a good God.*

Let the World and them know, that I have an Antidote through Gods Grace, that will keep and preſerve me amidſt all their Poyſonous Arrows; and that I have ſo much the ſpirit of a Man, that I lightly value their Evil, either of thoughts, words or actions; And have ſo much the ſpirit of a Chriſtian, that I heartily wiſh their good and welfare; and this not only in point of Prudence, but alſo in point of Duty; knowing, that Laborandum eſt ut proſimus: *and not only ſo, but to love our Enemies.*

What great Obſtructions or Stumbling-blocks I found in my Minor Studies, poſſibly for want of profound learning; the way then being more locked up then now it is: and partly becauſe our Authors are ſo Voliminous. I ſhall not here relate, ſave only that through Gods aſſiſtance; great pains, and helps of thoſe that had traced the way before me, at laſt the way was made plain and eaſie, and every

Material Obſtruction bowed before me, and hoyſting ſayl immediately came to the Haven of my Expectation.

Where taking great delight in thinking of what was paſt, at laſt began to think of what was yet to come, and ſo remembring that Nemo ſibi Naſcitur, *I began, and I hope in the fear of God, to put my knowledg into practiſe, having a fair opportunity thereunto, which I thought would be my prudence not to neglect, for* occaſio non Negligenda, *be it either for the good of our ſelves or others. Therefore at all times, and ſeveral ways, I have endeavoured, according to my weak Capacity to be ſervicable in my Generation, and having lately been under a ſevere Providence, in being diſinhabited by the late dreadful fire at* London, *was in little time acquainted in this place, and as ſeveral places in reſpect to their Scituation, Conſtitution of Ground and Water; with the Diet, Excerciſe and manners of the People, are ſubject to ſome perticular Diſeaſe; So this place for ſeveral reaſons eaſily to be given, beſides its being ſubject to all Diſeaſes in common with others: it hath two Diſeaſes that are more Epidemical* Viz. *The Scurvey for one, but the Ague in ſpecial: The former,* Viz, *The Scurvey, it is a Spleeneticall Diſtemper, ariſing from a peculiar degree of Malignity through the putrifaction of Melancholly humours: and is known by variety of Symptomes,* Viz. *Redneſs, Itching and Putrefaction of the Mouth and Gums: Spots in the Leggs, which are firſt Red, afterward Purple, Blew and Black; Straightneſs or Shortneſs of Breath, Lazineſs and Heavineſs of the whole Body; Weak and anequal Pulſe: Urine for the moſt part Red and clear like Lye: Pains in the Hips, Knees, Joints, and ſeveral parts; all moſt like, thoſe that have defiled themſelves with the French Diſeaſe, ſave only this Difference: the pain of the Pox, is between the Joints, and if it continue long, maketh Knots, and there are or have been other Symptomes thereof, as Running of the Reines, Ulcer of the Yard, Bubo, and the like; but the Scurvey pains ſeize upon all parts Indifferently, and other ſignes of Melancholly, or a very ſharp and ſalt Diet do averre, there is often Head-Ach and Tooth-Ach alſo in the Scurvey: Somtimes Palſies and Convulſions, as alſo a looſe Belly, ſtrong Breath, a Conſumation of the Body, and an Intermiting Feavour or Ague; The latter of which being the more ſpecial troubleſome and common Diſeaſe: Here I have thought good to treat only of it at this time; and as I have one purpoſe done this to do good; ſo I will endeavour to do it to the purpoſe that it may do good, as to the Diſcription and Curation; and may ſerve for all ſorts of Agues in Men Women or Children. O Read with underſtanding, Judge with Charity, and practiſe upon your ſelves or others with prayer and ſupplication: and I doubt not but you will reap much advantage and profit which is the harty deſire of thy Friend and Servant.*

Nich. Sodell.

28. 8. *Mo.*
1669.

THE

The Deſcription and Cure of the *Kentiſh*, and all other Agues.

Agues are of two ſorts; Cureable or Uncurable. The Curable are thoſe that come in a common way of Providence: and all Perſons and Degrees of Men are equally lyable to the ſame; and are commonly thus diſtinguiſhed; *A Quotidian*, or every day Ague: *A Tertian*, or every other day Ague: *A Quartan*, or every third day Ague: Computing the time or diſtance of the Fits right, will ſupply that ſeeming defect that is in the Terms.

Every of which *Agues* have therefore diviſions; as Ligitimate, or Illigitimate, Simple, Double, or Triple; which cauſeth ſome more then ordinary difficulty, rightly to diſcern between a *ſimple Quotidian*; a *double Tertian*; and a *triple Quartan*; each coming every day, and that very neer alike: But the diligent Obſerver of Time, and ſome particuler Symptoms may notwithſtanding eaſily gueſs.

The Uncurable I reckon are thoſe that are not ſent in a common way of Providence, but more immediately from God in the way of ſpecial Judgement; ſuch as *Iſrael* of old were threatned withal, *Levit.* 26.16. and they admit of no Phyſical Cure, *Deut.* 28.22. but are like the ungodly King *Jehorams* Diſeaſe of his Bowels, which will certainly deſtroy: Notwithſtanding the wiſeſt of men be concerned, and the very beſt of means be uſed, 2 *Chron.* 21.18,19. Some ſuch *Agues* I have ſeen in my time, which ſurely are no other then the fruit of ſin, which becauſe it diſpleaſed God, and brings Evil upon our ſelves. Let us take the *Pſalmiſts* advice, and *ſtand in awe and ſin not; Pſal.* 4.4. But it is the former ſort of *Agues*, *viz.* Thoſe that are Cureable by Phyſical Adminiſtrations that I concern my ſelf herewith, for whatſoever others may think or believe, I am of that faith, that all diſeaſes (coming not as aforeſaid) are cureable. Only obſerve, as formerly I have hinted elſewhere, That although I do believe that all Diſeaſes whatſoever are Cureable, yet they are not Curable in all Perſons. My buſineſs herein is to do two things; Firſt to diſcover to you what an *Ague* is: And, Secondly, To diſcover how it is to be Cured: In both I will be plain and brief, and (yet I hope home, and full) to your content and ſatisfaction.

First.

Firſt, we ſhall enquire what an *Ague* is; Many are the Opinions of all ſorts of Perſons concerning *Agues*: Some think it a ſtrange thing, but they know not what: The more ignorant, and evil Spirit; but coming they know not whence.

Phyſicians themſelves differ in their Judgments concerning this Diſeaſe, as well as in the way of Cure; my Task is ſo much the harder; however we ſhall declare our Apprehenſions, and leave it with ſubmiſſion to better Judgments, and believing that there are ſome that are able to ſay more; other ſome as much, and other ſome not ſo much; to the latter of which as I intend this moſt chiefly: ſo it will find moſt welcome.

But our anſwer to the above enquiry is; that an Ague is no other then an Intermiting Feavour, and every Intermiting Feavour is commonly and properly called an Ague, which doth ariſe from putrefaction of rotten humors.

And its to be obſerved that thoſe putrifying humours do rot either within the Veſſels, or elſe without the Veſſels, when they rot within the Veſſels, either all the humours do putrifie and rot equally, and cauſe *Synochus Putrida*.

Or elſe our only humour putrifieth and ſo cauſeth a common and ordinary continual Feaver, and according as the humour is that putrifieth, ſo is the Feaver either a continual *Quotidian* or a continual *Tertian*, or a continual *Quartan*. But thoſe homours rot alſo without the Veſſels, and as from the putrefaction within Springs continual: ſo from the putrifaction without, comes intermiting Feavours, or Agues: coming upon the perſon ſooner or later, according as the humour is that putrifieth. For the Spirits riſeth up at certain times & oppoſeth that rottenneſs with heat, as an Enemy to Nature, and at the end of the combat returns home and according as the enemy remains either in ſtrength or vigor, ſo more or leſs good or evil Symptomes follow: And if the putrifying humor be flegm, then the Spirits return to oppoſe it the very next day, hence the *Quotidian*, or every day Ague.

And if the putrifying humor be Choller, then the Spirits return ſtill to oppoſe it every other day; hence the *Tertian* or every other day Ague.

And if the putrifying humor be Melancholly, then the Spirits return to oppoſe it every third day, hence the *Quartan* or every third day Ague.

The cauſe of the inequallity, that is to ſay: why one returns ſooner then another, why one comes every day; another every other day; and another every third day is, Becauſe the Flegmatick humor recollects it ſelf ſooner, and ſo makes new work for the Spirits, and ſo its returns are accordingly. Choller which is accounted hot of it ſelf in reſpects of the Spirits oppoſing it with heat, doth occaſion a very hot combat and doth not ſo ſoon recollect it ſelf as the former: and therefore is oppoſed but every other day.

Melancholly is a Dregy humor, and doth not recollect or recruit it ſelf as ſoon as the others do, but becauſe it is ſoft and viſcous (the ſeat of which alſo being

Being more remote) it is not so easie to overcome; notwithstanding it is opposed every third day: And all these are changed one into another, or one joined with another, according as one while one putrifying humor, another while another is to be opposed.

This is the most common and general opinion concerning Agues: which I must Imbrace and not condemn, there being much of Reason and truth in it rightly understood; and also because it standeth upon the shoulders of famous and learned men: which is sufficient Authority for such a beleif.

Nevertheless I beg leave with humble submission, further to offer my late and more private conceptions concerning this thing, and hope hereby I shall offend none: but rather prove, as a whetestone to a knife, to beget an edge upon some more Great and Learned then my self; to further enlarge this secret, and bring more light into the World, in respect to the Original cause (setting sin aside) of all and every Disease in Mans body; and more especially and perticularly of an Ague concerning which; I have as to its Description a little more to say.

Understand then with me, that every Disease is admitted to be a being existing in us, and not from crudities arising from things taken from without us.

And then I judge an intermitting Feaver or Ague to be; The *Archeus*, inraged, disturbed, confused or disthrowned by Ideas, conceived or inplanted in him, by a formative power: the *Archeus* himself according to the diversities of his motion, stirring up sundry and various Symptomes: For to me it appears plainly that every Ague is caused from the violent assaulting Spirit, by Ideas conceived in the proper of the *Archeus*, by whose fault alone, a living body suffers all diseases; and hence it is that many times specifical Medicines excel in the curing the most desperate Agues. And hence it is also that the Ague begins with cold, because the Spirits being to enter combat with a strong Enemy, gather from every part aid; the outward member in the mean while Quaking; for the truth is, this Spirit is the Prince of the World in us, and hath alone obtained a motive beginning in us; as well Local as Alterative; containing the cause of rigor or extremity of cold, as well in respect of Local motion, as the Alteration of cold to successive heat.

The *Archeus* or Spirit, intending by trembling rigors, As a Learned Man observes, to shake off the excrements adhering to the Similer parts, and to quit it self from a forraign guess. If this may contribute to further the Understanding of any concerning an Ague, and excite them to a further manifestation this way: I shall be truly glad, however I have spake my present Apprehentions, and at present must leave it to your Considerations, hoping that what may be found wanting to your content in the one, may be made up in the other: for this is all we have to offer at present as to the first thing, the Description of an Ague; and so shall pass to the next which is,

Secondly,

Secondly, *The Cure of an Ague.* There are several ways propounded and at this day in practise, to cure Agues, by the learned and Judicious which the common and vulgar people have confusedly jumbled together, and so advise the same Medicines in a *Quotidian* or every day Ague, as in a *Tertian* or every other day Ague, or in a *Quartane* or every third day Ague, having no respect to the nature, time or complication of these Diseases. My intentions herein are real and purely for the good of my Neighbours, whom I pitty when I see them quake and grone under these Distempers, and therefore shall indeavour plainly to make known the cure thereof; so far as I judge them apprehensive, and I have apprehended.

I begin with a *Quotidian* Ague, which may be distinguished from a Double *Tertian* or a Triple *Quartan*, though they both come every day as a *Quotidian*, by its comming for the most part in the night season, without shaking, and hath only a coldness or light shivering, and the heat and thirst but small.

To cure this kind of Ague you must observe before the third fit to give or take a Vomit either of Infusion of *Crocus Metalorum*, or a Dose of *Mercurius Vitæ*, which in this case is very excellent in strong bodies; and besure to give it at that time that is most remotest from the Fit: it matters not whether it be morning noon or afternoon, only let the stomach be empty of all food.

And if the body be strong, of evil habit and abounding with obnoctious humours, if need be you may give it a second time, otherwise once will serve.

If the Ague go not away with this, then against the next fit following, prepare this decoction following, give it half an hour before the fit cometh and either walk roundly after it, or be covered warm upon the bed. Take Chamomil Flower and Wormwood of each a small handful Juniper berries 100. bruised, Cinamon 1 dram, boil all in a pint of White-Wine to half, strain it and add 2 ounces of Sugar and drink it three days together if need be, one hour afore the fit cometh; and the Ague I suspect may leave you.

Secondly, *The cure of a Tertian or every other day Ague.*

Give a vomit of the Infusion *Crocus Metalorum*, or *Mercurius Vitæ*, as aforesaid on the well day, or 2 hours after the fit, and before the third fit cometh; and the next well day give this purge following. Take *Electuary Diacathoricon* one ounce, *Cremor Tartar.* 1 scruple, mix them and eat upon the point of a knife, drinking warm broath 3 hours after, forbearing to eat till noon.

The next well day be let blood, if you be not to weak: and take away less or more according as it may offend either in quantity or quality, or is good or bad: If yet the fit remain the next prepare, or cause to be prepared, one of these Specifical Medicines following, which seldom miss in curing, especially coming after a general Evacuation of corrupt humours by those Medicines aforesaid.

Take of the Juice of Plantane 4 ounces, Rose Vinegar half an ounce Saffron 4 grains in pouder mix all together, and give it almost an hour before the fit.

Or

Or, Give one Dram of the Pouder of the Herb called *Cinqueſoil*, in a quarter of a pint of Sack, in which is mixed 2 or 3 drops of Spirit of Saffron, or Cynamon, take it half an hour before the Fit comes. Aſtrologers ſay, let *Jupeter* be anguler and ſtrong when it is gathered, it being an Herb of that Planet. But I have ſeveral times proved the ſame with good ſucceſs: yet have had no reſpect unto the times of gathering the ſame, becauſe God is ſtrong of goodneſs and Power, the Trees, Herbs, and Seeds, in the Creation, was before the Sun, Moon, or Stars were Created, *Gen.* 1. 11, 12, 13.

Or, Take Sal Abſinthy, half a dram, Spiritus of Sulphoris Plampanum, one Scruple, Aqua Card. Benedictus. four Ounces.

This I have often tried, and very ſeldom hath it failed in anſwering my Expectation, either by way of Divertion, if not, of total Curation. Obſerve after the taking of any of theſe three laſt mentioned Things; you muſt take to your Bed, and be covered warm for four hours. You may renew the taking of them as often as you ſee cauſe, but uſually three times is ſufficient, except the Ague be very ſtubborn indeed, and alſo if the Body be ſtrong and can bear it; and full of bad Humour, and require it; you muſt Vomit, and Purge as aforeſaid two or three times: Only obſerve, that you muſt do it in the firſt place, and let the other Medicines ſucceed, and not the Vomit, or Purge; the other Medicines accept ſome other particular Indication thereunto: This rule being obſerved, ſeldom will you miſs of Cure in a *Tartian*, or every other dayes Ague, eſpecially if you begin time enough.

Thirdly, *The Cure of a Quartan, or every Third Day Ague.* To Cure this ſort of Agues, are far more difficult than the two former, and that for ſeveral Reaſons before mentioned: For theſe Agues, eſpecially if they are not taken immediately, many times withſtand the ſtouteſt of ordinary Remedies: Therefore my Counſel here again muſt be, that you begin Cure before the third or fourth Fit at moſt, and proceed thus. And firſt, If the Body be bound, give an ordinary Gliſter over night, and the next day morning, being the well day, and that fartheſt from the fit, take this purging Potion following. Take Sene Alex. one ounce, Rayſons of the Sun half an ounce, Anniſeeds half a dram, White-wine ſix ounces, put thoſe things into the Wine, and ſet it into a moderate heat, for five or ſix hours; then ſtrain it, and add half an ounce of Syrup of Rubarb, and drink it in a morning faſting; drink a little Broth afterwards, as is uſual in taking Phiſick of that Nature. Next day four Ounces, about two hours before the fit comes; take one of theſe Vomits aforeſaid, either Infuſion of *Crocus Metalorum*, or *Mercurius Vitæ*. After which, upon the next well day, take the purging Potion aforeſaid again: And obſerve that one hour before the next fit after, to be let Blood in the left Hand, in the Vein between the Ring-finger, and the Little-finger: Which ſaid thing to my knowledg was done about ſixteen Years ago, by the Emprick *Parker*, in this Coun-

y, with very good ſucceſs, and to his great Honour, and worldly Advancement. If the Ague ſtill continue, then get ready this Specifical Medicines following: Take Venice Treacle half a dram, Juce of Plantan a quarter of a pint, Saffron four grains, Sugar Candie one ounce, mix all together; and take the ſame one hour before the Fit cometh, being covered warm upon the Bed, do ſo three times together. If the Ague ſtill remain, then you may uſe the foreſaid Medicines over again once more; and if ſtill it ſhould remain, then there is certainly ſome more than ordinary fault in the Bowels; which to remove, you muſt take this Medicine following fifteen Dayes together in the Morning faſting, and drink warm Broth two hours after it, forbearing to eat till noon, and keeping within doors, but about the Houſe you may go.

And the truth is, it is ſo powerful a thing in ſtubborn *Quartan Agues*, that where ever I could perſwade any Patient to take the ſame, and obſerve a good Diet, it ſeldom failed; and it is pure Love to my Neighbours, that cauſeth me to Incert it here. Take a quart of Burrage Water, one ounce of Sene Alex. half an ounce of the beſt Rhubarb, two drams of pure Salt of Tarter, and one dram of Oyl of Sulphoris Plampan. Put the Sene, Rhubarb, and Salt, into the Water together, then put in the Oyl of Sulpher, drop by drop, till it be all in, then ſet in an moderate heat for ſix hours, then ſtrain it, and divide it into four parts, and take one part every morning, as long as it laſt, as aforeſaid; making proviſion for more againſt that ſhall be done, and take hereof as aforeſaid: And there is no great Queſtion, if your Ingredients be good, and you punctual in taking, but you will (by Gods bleſſing) find it to anſwer your Expectations, upon once more a little before the fit comes, taking the Specifical Medicine as aforeſaid, made of *Venice Treacle*, &c.

Many other Internal Medicines there are of all ſorts, and for all ſorts of Agues; but I muſt Travel no further in this Field at this time, and that for much the rather, becauſe that I am ſatisfied that theſe related, are of as great Worth and Authority as any; except ſome particular *Arcanaries*, that may lie hid in the Studies, or Labrotaries of ſome particular Perſons: As alſo I do really believe, a good Diet being obſerved, and Prayer and Supplication not omitted, theſe preſent Medicines will prove very Succesful and Advantagious to all, and every Perſon, or Perſons that ſhall take the ſame.

But beſides Internal, There are ſeveral External Medicines for Agues, preſcribed and often uſed, and ſometimes with good ſucceſs (as I have been informed) which way of Curation, though it be out of the Common way of my Practice, ſeeing no ſound Foundation for the ſame. Nevertheleſs I cannot but have ſo much reſpect to them, knowing that God can do great things with ſmal means, if he pleaſeth; as here to Incert the more Principal of them that I know of, and ſo leave Perſons to their Liberty in the uſing, or not uſing the ſame.

Theſe External Medicines, are commonly uſed four wayes. Either to the

Neck,

Neck, and *Wriſt*; or elſe to the *Belly* and *Feet*. Firſt to the Neck, the principal of which is *Camphire*, which is a Gum, coming for the moſt part from the Kingdom of *China*, diſtilling there from a great Tree, not unlike our Walnuts: and is highly eſteemed by the *Indian* Phyſians, who look upon it as one of the moſt wonderful Productions of Nature, being Uolatile Sulpherous Salt purely ſeperated by God himſelf, from a ſubſtance which ſeems to be altogether uncapable thereof: This *Camphire* from one Scruple to four, is to be hung in a Tiffiny Bag, tied faſt with Silk (about the Neck) letting the ſame hang upon the Breaſt toward the upper Orifice of the Stomach, and there to be worn Nine dayes, without Intermiſſion, and the Ninth day to be thrown (without examining what remains) in a Running Water, and ſay; That if any of theſe Circumſtances be omitted, they may expect no Cure, and have ſomthing to ſay to back their Opinion; but it having Reſpect unto every High and Obſtruſe Phyloſophy, I wave it at this time, and in this place; and ſhall only give my Opinion thus: That I know nothing againſt the lawfulneſs of ſo uſing it (ſimply conſidered) and therefore if I ſhould uſe the ſame, my preſent thoughts are to obſerve theſe Directions too a little, that ſo if it might pleaſe God, it might prove Succesful for all kind of Agues.

Secondly, The next Medicines that are Externally uſed, are to the Wriſt, of which I have ſeveral times heard many to boaſt, but never could be ſatisfied they had true cauſe ſo to do, by the Operation of their Medicine: Yet I confeſs, I have known many an Ague to depart, when things have been upon the Wriſt; but never had yet faith enough to believe that Application was the cauſe thereof. And becauſe all may be ſatisfied that I diſpiſe not the meaneſt wayes, to help in needful Seaſons: I ſhall here diſcover the choiceſt Remedies of that Nature, that I am or have been acquainted with, and leave them to be uſed as there may be cauſe.

For a Tartian, or every other Dayes Ague. Take Leaves of Plantane, and Celandine the great, of each a handful, Cobweds, Nettle-ſeed, and Soot from the Chimney, burning all Wood, and Common Salt, of each one dram, ſtrong Vinigar enough to make it all moyſt; beat altogether, lay it upon two Cloths, and apply it to both the Wriſts. a little before the Fit comes: Repeating the ſame three times one after another. Alſo ſome highly extol the Herb *Mouſear*, with a little Salt and Vinegar, bruiſed together, and laid on as aforeſaid.

For a Quartan, or every Third Day Ague. Take the Leaves of Elder, Sage, Doves-foot, and Rue, of each a handful, Marygolds, a third part, Salt a handful, and a little Rich Wine, or Wine-Viniger, beat altogether; and Rubbing the Wriſt well, apply the ſame a little before the Fit cometh. Some commend the Roots of Nettles, to be Excellent, being bruiſed with Viniger, and applied as aforeſaid. Other ſome ſay, that Crowfoot chafed or rubbed

twеen the hands, and ſo applied as aforeſaid, is very excellent. My own xperience can ſay but little by way of Commendation of this ſort of Medi-ne: Yet have I ſometimes uſed them, as ſuppoſing that ſomething they may f.ct, by Communication of their Vertue unto the Heart, by thoſe notable rteries which are ſcituate in the Wriſt.

Thirdly, The next of this ſort are uſed to the Belly, and many much eſteem f this Plaiſter following for any kind of Ague; and ſay, many have been hereby Cured: Take Turpentine, Aloes, and Soot from the Chimney, of ach alike; beat the Aloes and mingle them; make two Plaiſters, one for the whole of the Stomach, another to lay upon the Belly, round about the Navel, hey muſt be laid on a little before the Fit, and changed three times together.

Fourthly, The laſt of this ſort are uſed to the Feet, and ſeveral have a good Opinion of this following Medicine. Take Cake Soap, two ounces, blew Currance as many; beat them together, and make two Plaiſters for the Feet, and having a little Saffron ſtrewed upon them; a little before the Fit comes apply them: Theſe muſt be uſed three times. Many more Medicines there are of this ſort; of which every one is proved, and therefore I judg it will be but Labour loſt to repeat any further. Now for the right ordering of theſe things before mentioned, in order to the Cure, obſerve. 1. That the Vomit ſpoken of, *Mercurius Vitæ*, is not to be given to Children, or weak Perſons, but to thoſe of Years and Strength; to whom the Doſe is, in a little Conſerve of Red Roſes, from ſix Grains to eight at atmoſt, in a Morning faſting; drinking Poſſet-drink an hour after, and ſo once an hour till it leave working; forbearing to Eat, Drink, or Sleep till twelve or one a Clock, keeping warm all day.

Secondly, That the other Vomit of Infuſion of *Crocus Metalorum*, is to be had at every *Apothecaries*, and the Doſe for Men is one ounce, with a little *Oximel Simplex*, mixed with it; for Women and Youth, ſix Drams; for Boys or Girls, about eight, nine, or ten years of Age, half an Ounce; for younger Children, from two Drams to three: and is a ſafe Medicine, and to be Drank in the morning faſting: With the ſame Obſervation aforeſaid, or what is common in taking working Phyſick.

Thirdly, That the *Camphere*, is to be uſed more or leſs, according as the Party is of ſtrength and years. Thus have I performed my firſt two Promiſes, in diſcovering what an Ague is, and the Cure thereof; and I queſtion not, but herein I ſhall be profitable not only to my ſelf, but many others alſo. However, will ſome be ready to ſay, that there is no Cure for an Ague, and that it will have its Courſe, take what one will. To remove this ſtumbling Block, and to ſatisfie the Ingenious, according to my weak Capacity, I will here offer ſome of my preſent Thoughts, how it comes to paſs, that Agues are not often Cured. Know then, that the Reaſon is not becauſe they are Uncurable, for as I have elſewhere declared: I do believe that all Diſeaſes whatſoever are Curable,

ble, though at all Times, nor in all Persons. The reason then why so many are not Cured of Agues, especially *Third Day Agues*, may be such as these.

1. Because Persons having Espoused the former Principal, that Agues are Incurable, do not seek out for any other means, then their one or their Neighbours judgment can advise to, until the Disease hath rooted it self in the Body, and the Putrifaction of the Humours and Blood great; that Nature is very much weakned, and the Disease very much strengthened, that no Ordinary means will do the Cure; whereas if they did apply themselves to others more knowing, and that speedily, before the fourth Fit at furthest, no question but the Ague would easily be Cured.

2. Because many Persons, if they do apply themselves to a Phisician in due time: Yet in respect of their quaint Stomachs, or peevish Fancies, they cannot take such things as are proper for them, so that the Phisician bending his mind to please their Pallets, doth not oppose their Enemy with that Vigor, and Power, as otherwise he by his Medicines might do: And whereas in this, many times the Patient blames the Phisician for want of Cure, and indeed the Patient is more to be blamed, that they will not be Cured.

3. Because others again, if they do leave the Phisician to his Liberty in the former Respect; yet they will if a Friend tell them of a Medicine, and say its Rare, Jumble together the Medicine of their Friend and the Phisicians, that the Efficacy, and powerful Opperation of the most proper Medicines, are thereby very much hindred, and the Patient disappointed.

4. Because other some again: Notwithstanding they give the Phisician his due Liberty in making up what is needful, and stand by his Administrations, and his only: Yet nedlecting themselves at the first, and so the Ague growing powerful, there must of nessessity, not only more then ordinary means be used, but also longer time then ordinary required, and so they grow weary of Phisick; And if they be not Cured according to the time of them, or their Friends fancy, then away with the Doctor, and his Medicines; and make false Conclusion, that he cannot Cure him, when indeed it is the Patients one fault, because they cannot, or will not abide a Due and Regular course. These things I know by Experience, and of many hereupon have run unto Dropsies, Consumptions, Black-Jaundies, and other desperate Diseases, never to be Cured.

Now then since so it happens many times, and that a more soon and speedy Cure is desired of all hands: I will propound a Medicine to those that shall be willing and free to use the same, that sure I am, that for the safe and speedy Curing all sorts of Agues (other means failing) that the like I know not extant. And this Medicine is, that noble Preparation *Pul. Febrifuga*, or the *Ague Frighter*: Of *Riverious*, as I am surely informed, the Preparation of which, as well as some of the Pouder it self, is lately and Providentially come to my Hands (which I have often, as also many other Chyrugeons, and Phisicians,

which

which have had, and ſtill continue to have the ſame of me) Cured the very worſt of Agues at three times taking at utmoſt: Only this ſhould be obſerved, that the Patient take hereof before he is too much weakned, that they may be able comfortably to bear the Operation of the ſame, which diſcovers it ſelf in great Splendor, and Triumph in its Specifick Quality; beſides the largneſs of its Operation, as an *Emetick*, *Cathartick*, and *Diaphoretick* Medicine. And there is this Excellency in it beſides: That it hath no offenſive Taſte nor Smell, Safe and Sure in its Opperation, and Cheap in Price; Three Doſes being not above five Shillings: and I never yet gave more in the moſt Inveterate of theſe Diſeaſes. Sometimes it Cures the very firſt Doſe, oftentimes the ſecond, and what remains, may be kept without damage ten years, or till further Occaſion: And ſo ſometimes I have known three Patients Cured with three Doſes, many times with two, which is but Half a Crown a piece; and if it extend to the third, my Opinion is, that he that will not freely part with a Crown out of his Pocket, to be eaſed of ſuch a Diſeaſe in his Body, deſerves to keep it.

The Objection that I have met with in this caſe is; but we are not ſure it will cure us. Our anſwer hath been and ſtill is: you are not ſure it will not, and that we dare not aſume Gods Prerogative to aſſure that beyond our power, and are ſatisfied that leſſer things then thoſe cannot nor dare not be warranted by any ſober Chriſtian, and therefore our aſſurance can go no further then our experience, which in this caſe, as in ſome others is very large, and that in reſpect to all ſorts of Sex, Ages and Conſtitutions whatſoever: and for our further information herein we are under ſome obligation not to Cumunicate the preparation, and therefore this preparation or Medicine is to be had of me, and me only at preſent as aforeſaid. And the truth is this pouder is not only thus excellent in Agues: but I have often experienced the ſame to be effectual in the curing of all ſorts of Dropſies, whether *Aſcities*, *Anaſarca*, or *Timpanies*, and have ſeveral times known, that upon the taking once thereof: the patient hath voided in 6 hours time ſeveral gallons of water, by Seige and Urin to their great comfort, content and ſatisfaction. And alſo in that common and injurious Diſeaſe called the Rickets, in children; and for the ſame I commend it as a thing highly to be prized and valued by all ſuch, who for the good of there little ones ſhall have occaſion to uſe the ſame, having helped many therewith (by Gods bleſſing) ſome of which being aged four, five, and ſix years, and could not go nor ſtand, but by the help of ſtilts.

Likewiſe for all Inveterate pains of the Stomack or head ariſing from any defect in the Stomach occaſioning evil vapours to afflict the head or otherwiſe, this pouder is a ſure remedy being taken as ſhall be directed: The ſame alſo is excellent in the Gout, whether Podagra, Sciatica, or otherwiſe, and often times hath proved more then an ordinary help in that tetrible Diſeaſe the Falling ſickneſs, if not of too long continuance.

Of

Of me alſo is to be had, as occaſion may ſerve: The Element or Milk of Perl, which certainly cures (if taken timely enough) all ſorts of conſumptions of the body in all Ages Sex or Conſtitutions; only ſome obſervations given therewith, in order to Diet, and compoſure of Mind.

Alſo that excellent *Pilulæ Croci* or the Saffron Pill, which certainly gives ſpeedy releif, if not cure in the moſt deſperate and tormenting Diſeaſes, the Stone, Inflamation or Ulcer in the Reines or Bladder; in extraordinary pains or Gripings of the Stomach or Bowels; as many have lately experienced, helping alſo all Surfeits, Coughs, Colds Catarrhs, or other Flux of the belly, to admiration. Alſo *Elixir Proprietatis*, an antient and Noble Medicine, worthy of honor and eſteem amongſt the ableſt of Phiſitians, and to be wiſhed: prepared as of old (but the *Alkeheſt*) who ſhall diſcover the middle way; mentioned by that expert Philoſopher, *V. H.* I have practiſed ſome years, and find every time of Opperation by ſome perticular Obſervations, that the Medicine may be much heightned in its vertue, or leſsned thereby; but being duly prepared, the place, Utenſils and Ingredients good, it is worthy of praiſe for the Curing all ſorts of worms in men women or children, for the curing all obſtructions either of Liver Spleen, Meſſentery or Womb, reſiſteth Melancholly potently, and is good: in Convulſion-fits, the Palſie, and many other deplorable Diſeaſes; being alſo a good Cordial. Alſo *Aurum Potabile*; Not to deceive the World give it this title, to this *Arcanum*, therefore underſtand, that I do not avouch. Neither would I ſo be underſtood, as if I had attained to ſuch a Key as would unlock Gold and fetch ſuch a liquor therefrom as is the pure life and eſſence thereof; and never to be reduced to the ſame ſubſtance; But this I do affirm, that Providence hath made me maſter of ſuch a Menſtrum (not Corroſive) as doth ſo kindly open the body thereof, that by it I produce ſuch a liquor, as I judge few or none are comparable to it, In all Diſeaſes of the heart, for it perfectly cures the paſſions, pains, beatings and weakneſs thereof, being a very rich Cordial, whoſe operation beſides the comforting refreſhing and ſtrengthning, both Vital, Animal and Natural ſpitits: is very well pleaſing to the *Archeus*: The principal director both as to health and ſickneſs; ſo that many by this only Medicine, have in a mannor been reſtored from death to life; eſpecially thoſe who have been under faintings, ſwoonings or hycoughs. Alſo *Ext. Magiſtralis* which is made and prepared of many choice Animals and Vegitables; yea and ſome of the Mineral Kingdom alſo; and is very profitable, and advantagious in the gentle and ſafe purging of the body of all obnoxtious humours, reſiding in the firſt Region, or more Remote; and the truth is, my care herein hath not been ſmall, aiming to make it, as indeed I have done (vniverſal in its Claſſes) and therefore frees from, not only Chollor, but Flegm and Melancholly alſo; or from any Morbifick matter, that is or may be the cauſe of many Diſeaſes; which I have had large experience of, upon my own body Spring and Fall, in order

order to the preservation of my health and welfare in that respect, for which I desire to bless God. Also *Tinctura Vitæ*, or the *Tincture of Life*, which abundantly helpeth lost Appetite, degenerated Disgestion, difficult Breathing, impurities of the Blood, conducing much to it's free circulation, inward Heats, & Inflamation of what Part soever: and all evill infermities in either of the parts of Disgestion: having also a peculier property to resist the increase of the Scurvy, & many times alone cures the same. Also, several particuler and special Medicines proper only for those Diseases incident to the Female Sex, of which mention is made by me, in my late Book (*Mulierum Amicus*) or, *The Womans Friend*. which have been largely experienced to the comfort of many in great difficult Times, of Distress, Trouble, and Danger; some of which I have always ready by me, and the other to be prepared in due time. Also, *Aqua Opthalmi*, which gives speedy ease, and redress, in all Defluctions, Inflamations, or other Infirmities of the Eyes, and preserves and quickens the Sight, being used as shall be directed. Also, *Oyl Aurat*, which with the help of some other Medicine, and some particular External Opperation, Cureth most sorts of Deafness, though for some years standing, as many are able to justifie in this County, and else where. Also, *Pilulæ Ruptura*, which I have often Experienced by the help of Trusses, perfectly to Help, and Cure most Ruptures, or Burstness, in Young, or Old. These and every of these Medicines, as also many others, both *Gallenical*, and *Chimical*, are to be had of me at Reasonable Rates; considering the Worth and Excellency, which doubtless, are answerable to the Curing of all (Curable) Diseases, residing or springing from either the Head, Stomach, Heart, Lungs, Liver, Gall, Spleen, Kidneys, Blader, Back, Womb, Bowels, or Limbs. Having thus published these Things, my Request is, that none censure either me, or them, without Tryal, being done out of a principle of Good, and with a good Conscience. And as our Evidence thereof, you may please to understand, that being already engaged to *Maidstone*, once a Week, my Resolutions are to be there every *Thursday*, being Market Day. At Mr. *Thatchers* House in *Puddin Lane*, where any that are desirous may speak with me, and receive any of these things, or other Advice in any case belonging to Physick, as they may stand in need, and we see cause. From Ten a Clock to Three in the Winter, and from Eight a Clock to Six in the Summer. As also every day besides at my own Habitation, near the Sign of the *Eliphant* and *Castle* in *Eastgate Street*, in the City of *Rochester*.

I have no more to offer at this time, but Beg a kindly acceptation hereof, and to assure you that my Prayers shall attend my Administrations, that they be Effectual and Advantagious to all that use them; that so they may be Redressed and Comforted, and that God may be blessed and Glorified for: *Omnia Nostra in manu Dei posita.*

FINIS.